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CHRISTIAN EDUCATION MAGAZINE

STUDENT RECOGNITION DAY NUMBER

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NOVEMBER-DECEMBER, 1945

In This Number

STUDENTS ALL—*Editorial*

"Their classrooms were training camps in America. Their laboratories have been the fox-holes of New Guinea, the fire swept beaches of Normandy and battle stations on craft that plied the seven seas."

HORIZONS UNLIMITED—*Robert Scott Steele* and *Harold A. Ehrensperger*

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THAT OLD TIES BE NOT RELAXED—*W. K. Anderson*

"Our young people come up through the departments of the Sunday School, find many of their best friends in the church organizations. Then they leave for college and, unless the church remembers them with something special, it is not the same when they return."

THE CHURCH'S DEBT TO ITS COLLEGE STUDENTS—*Russell E. Bayliff*

"Even the plain man should be convinced by now that college can be part of life. Can we, then, who are interested in Religion and the Church, form a sound opinion of what the college students mean to the Religious enterprise itself?"

URBANA 1945—*Harold A. Ehrensperger*

"To match the hour, the planning committee of students and adults has secured a high type of leadership and has arranged a program of outstanding quality."

VOCATIONS WITHIN THE CHURCH—*Nenien C. McPherson, Jr.*

"Before there was a Bible, there was a living fellowship of the followers of Jesus, bound together by the common faith, common hope and common loyalty."

FREE LITERATURE (A listing)

SPECIAL DEPARTMENTS

CHRISTIAN EDUCATION MAGAZINE

Boyd M. McKeown, Editor

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Students All

Students are coming home from college and veterans are coming home from war. All deserve a welcome from their local churches and Student Recognition Day provides the opportunity. All have been learners. Tremendously educational experiences have been the lot of all.

Students in colleges and universities have learned from carefully designed curricula, from well-trained teachers and from a wide range of experiences, most of which were consciously directed toward educational ends.

Veterans have learned from the University of Life—and Death. Their campus has been the world and their curriculum a round of experiences that brought out the best and the worst in human nature. Their classrooms were training camps in America. Their laboratories have been the fox-holes of New Guinea, the fire swept beaches of Normandy and battle stations on craft that plied the seven seas. Amid surroundings that tend to throw all human values into stark perspective they have learned important lessons from long hours of thought on the deep things of life.

They have learned from all manner of hardships, from hunger, fatigue, loneliness, from physical pain, mental anguish, emotional torture. Lessons have come from association with their buddies and from knowing peoples of other races and climes. They are wiser for their travel to far places and sadder for having seen bombed cities, homes in ruins, and people in war wrecked countries eking out a miserable existence.

Yes, they have learned from the wild exhileration of hard won victory and from the dull grind of waiting to come home. All have had educational experiences thrust upon them. Even the most callous and most obtuse have learned, for better or for worse. Some of their learning and experiences they will and should forget for very little has been pleasant and it has not all been good. But the fact remains that our homeward bound young men and women, from college and from war, are *Students all* and as such they have many things in common.

Like the returnees from college, many veterans have before them unfinished or postponed college courses. These should receive every encouragement from their local churches to return to school at the earliest possible moment. America just now is in the depths of an educational deficit and it is in the interest of us all that this deficit be wiped out at once. Entering, as we are, a new age in world history, education is more needed than ever before and we can ill afford to allow our general educational level to be lowered or our supply of trained leaders to be diminished.

As students, all face a common task, an enormous task. Theirs it is to become versed in the arts of peace and in ways of maintaining peace. This task is not one for education alone but one that rests especially upon Christian Education. It concerns itself not alone with methods of living but with motives of men.

Together these young persons from the localized campuses and these from the world-wide campus comprise a strategic group, a powerful group. The church must help them ever to be a serious group, a courageous, an idealistic, and a consecrated group. *For in their hands they hold the future.*

B.M.M.

Horizons Unlimited

A Service of Worship for Student Recognition Day

December 30, 1945

Introduction

This dramatic service of worship is to be used on December 30, 1945, for Student Recognition Day. The service may be preceded by a short meditation talk from the minister or worship leader. Suggestions on the relationship of the student to his home church, the meaning of the home church to the student while he is away, or the place of the student in the church upon his return, may be found on other pages of this issue of the CHRISTIAN EDUCATION MAGAZINE.

It is to be hoped that the leaders for the service of worship will be selected for their ability to create and sustain the reverence of worship. They must have strong, clear, and responsive voices. It is desirable for a man to be the First Leader and for a woman to be the Second Leader. Other parts may be taken by either men or women; the over all effect will be better if an effort is made to alternate, as much as possible, men's and women's voices. The design and arrangement of each church auditorium must determine the placement of those people taking part. No change in the usual arrangement of the chancel should be made. In some churches, the First Leader could read from the pulpit and the Second Reader from the lectern. Or the Second Leader could read from a side front pew. The various voices should be grouped over the auditorium. In order to insure there being no lapse between speeches, voices in a group should be kept fairly close together. The service should be practiced several times. If the service is used at the vesper hour or in the evening, candle lights or a few wall lights would be effective. The leaders could also then become a part of the congregation by sitting in the front pews or standing at the back of the church or in the balcony. The Christmas or New Year's worship center would then become the sole focus of the service. If large enough and properly lighted, "The Omnipresent," (Baron Arild Rosenkrantz) or "Go Preach," (Eugene Burnand), or other paintings or slides giving similar thought and feeling, could be used as a worship center.

(An organ prelude precedes the call to worship.)

First Leader: At this time of homecoming, let us *all* come together . . . come together in humility, in thanksgiving, in praise before God. . . . We who come from the classroom, those who come from the battlefield—all of us, students in construction, students in destruction—all of us come together to construct what must be indestructible, to destroy those constructions of indifference, ignorance, poverty, imperialism, war, and all tools and plans of all that is evil. Let us come as children before our father, eager to learn, penitent for our blunders, willing to listen, to believe, and to live for *his* will. In this hour of need, we would open our minds. We would get a new vision for remaking our

lives, for remolding our spirits, that our home-coming may revive the roots we know are here, and help us to be pioneers of a larger sense of belonging, and of a greater security.

Second Leader: *Come forth, O youth, of every race and nation!*
We are making God's new world for all the sons of men:
Our hearts unite in daring expectation,
For the matchless Lord of life doth tread this earth again.
Behold, he comes as first he came
To write upon the hearts of men in words of living flame
His spirit of heroic love,
That one redemptive purpose through this age may move.

(*Organ has begun playing "Creation," No. 66 in The Methodist Hymnal. Choir sings first stanza of hymn*)

First Leader: For this homecoming—the richness of reunions, the warmth of home and families, for old friends and . . . new, for the joy of refreshed memories, for our study, for our work, for our service, and for the widening of our horizons, let us meditate and give thanks.

(*Silent Worship*)

For the eyes that reveal the inhumanity of man to man, we give thee thanks. For our pain and hurt that teach us to *feel* for man and child, we give thee thanks. For our lessons from history, and our day by day renewal of *another chance* to learn aright, to live aright, we give thee thanks.

(*Silent Worship*)

Oh, God, help us to know thy *truth.* Help us to *live* thy truth. Help us to down. . . . self, cowardice, complacency. Help us, O God, to choose to live . . . dangerously . . . down our road of days. Give us the surging blood of the pioneer for we would be pioneers of the *Now.* In the name of Jesus who said, "If any man would come after me, let him take up the work and follow me," we ask for that courage and endurance which will take us and keep us on the hill tops, at the barriers . . . at all the fronts of living.

(*Silent Worship*)

(*Organ comes in softly with the "Creation," swells to climax, subsides to fade behind voice of second leader*)

Second Leader: *Awake, O sons of privilege and power,*
For the dispossessed of earth to God for justice cry!
Let eager hands restore their rightful dower
Let the clamor of our greed his Providence deny.
The last, the least, the lost are ours!
To their emancipation we devote our ardent powers.

While they are bound can we be free?
The knights of service choose the nobler liberty.

(*Choir sings stanza of "Creation"*)

First Leader: This evening (morning), this end of a year of hateful waste, of victory only partially won, off harrowing defeat, of death of the body of millions, death of the spirit of billions, *we call for pioneers!*

Second Leader: Pioneers! We call for pioneers! Breakers of barriers, conquerors of waste, searchers for the untried.

Voice I: Forgers of rivers, builders of bridges, voyagers of oceans, drivers through mountains?

Second Leader: No, you speak of pioneers of another day, a finished day. We call now to pioneers of a new dawn.

Voice II: Pioneers in radar? Pioneers in plastics? Pioneers in atomic energy?

Second Leader: No, today is the dawn of the new pioneer—the pioneer through the wilderness of thought, the confusion of choices, the desecration of true values.

Voice III: Through the wilderness of thought? the confusion of voices? the desecration of true values?

Second Leader: We call to *real* pioneers for the new day. Men and women who crush the barriers of ignorance, who wipe out the filth of slums, who expose the politics of war, who break the closed mind; men and women who plant the seed of understanding, who build the institutions of enlightenment, who *know* the right and good, who *do* the right and good. We call to pioneers to the *new* day.

First Leader: Men of the spiritual, not the physical.

Second Leader: Men of the spiritual from another age, calling to this new age.

First Leader: The call from Micah:

Voice I: He hath showed thee, O man, what is good;
What does the Eternal require of thee but to do justly
To love mercy, and to live in quiet fellowship with God?

First Leader: Or the call of the prophet, the one Jeremiah!

Voice II: I have appointed you to be a prophet to the nations. But I said: "O Lord Jehovah, I do not know how to speak in public; for I am only a youth." Then Jehovah said to me: "So not say, I am only a youth" for you shall go to all whom I send you, and you shall speak whatever I command you. Do not be afraid of them, for I am with you to protect you." Then Jehovah stretched out his hand and touched my mouth and said to me: "See, I have put my words in your mouth, and I have appointed you this day over the nations and kingdoms, to tear up and break down, to destroy and to overthrow, to build and to plant."

First Leader: Or the call of Jesus of Nazareth, an able pioneer, at home as well as abroad:

Voice III: The Spirit of the Lord is upon me;
for he has consecrated me to preach the gospel to the poor,
he has sent me to proclaim release for captives
and recovery of sight for the blind,
to set free the oppressed, to proclaim the Lord's year of favour.
Then, folding up the book, he handed it back to the attendant and sat down. The eyes of all in the synagogue were fixed on him, and he proceeded to tell them that "To-day, this scripture is fulfilled in your hearing." All spoke well of him, marvelling at the gracious words that came from his lips; they said, "Is this not Joseph's son?" So he said to them, "No doubt you will repeat to me this proverb, 'Doctor, heal yourself!' 'Do here in your own country all that we have heard you did in Capernaum.'" He added, "I tell you truly, no prophet is ever welcome in his native place. I tell you for a fact.
"In Israel there were many widows during the days of Elijah, when the sky was closed for three years and six months, when a great famine came over all the land:
yet Elijah was not sent to any of these,
but only to *a widow woman at Zarepath in Sidon.*
And in Israel there were many lepers in the time of the prophet Elisha,
yet none of these were cleansed, but only *Naaman the Syrian."*
When they heard this, all in the synagogue were filled with rage; they rose up, put him out of the town, and brought him to the brow of the hill on which their town was built, in order to hurl him down. But he made his way through them and went off.

First Leader: From the time of Jesus down through another age, there were pioneers to the spirit of man. . . . St. Francis, the pioneer in humility, the pioneer in conviction and dedication.

Voice I: Lord, make me an instrument of thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

First Leader: And Thomas a Kempis—a keen seeker after truth and clarity of mind:

Voice II: Kindle my coldness with the fire
of thy love, and enlighten my blindness
with the brightness of thy presence.

First Leader: And Martin Luther whose fortress was his God, and who stood against all the powers of entrenched evil:

Voice III: I am held fast by the Scriptures addressed by me,
And my conscience is taken captive by God's Word,
And I neither can nor will revoke anything,

seeing that it is not safe or right to act against conscience. God help me. Amen.

(*The organ begins the playing of "Faith of our Fathers," . . . The congregation then arises to sing the hymn*)

Congregational Hymn: Faith of Our Fathers (*No. 256 in The Methodist Hymnal*)

First Leader: No, . . . pioneers aren't all of the mountains, the rivers, and the seas. There were the pioneers of the prophets, the pioneer Jesus, the pioneers who fathered our great traditions. For as needs are born, pioneers are born.

Second Leader: A pioneer was born to the needs of Africa, the consecrated Albert Schweitzer:

Voice I: . . . I had read about the physical miseries of the natives in the virgin forests; I had heard about them from missionaries, and the more I thought about it the stranger it seemed to me that we Europeans troubled ourselves so little about the great humanitarian task which offers itself to us in far-off lands. The parable of dives and Lazarus seemed to me to have been spoken directly to us. . . . The African sun is shining through the coffee bushes into the dark shed, but we, black and white, sit side by side and feel that we know by experience the meaning of the words: "And all ye are brethren." Would, that my generous friends in Europe could come out here and live through one such hour.

Second Leader: And a pioneer to the needs of India, William Carey:

Voice II: Finally, let us give ourselves unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own. Let us sanctify them all to God and his cause. O that he may sanctify us for his work! Let us forever shut out the idea of laying up a mite for ourselves or our children. Let us persevere, let us plod for India.

First Leader: And a pioneer from Japan—the social prophet, Toyhiko Kagawa.

Voice III: Why? Why do I do it? My tears fall. . . .
While people are wanting food, and starving.
While heartless militarists make war upon them! Again I have become the child of an aching heart, carrying the burden of Japan's crime, begging pardon of China and the world, with a shattered soul I have become a child of sadness.

First Leader: And the pioneer of freedom to the world, Mahatma Gandhi:

Voice IV: By a long course of prayerful discipline I have ceased to hate anybody. . . . But I can and do hate evil wherever it exists. . . . A love that is based on the goodness of those you love is a mercenary affair; whereas true love is self-effacing and demands no consideration. . . . Love is the strongest force in the world which the world possesses, yet it is the humblest imaginable. . . .

First Leader: But what of Wilfred Grenfel, is he not a social pioneer? And Robert Morrison, Adoniram Judson, Mary Stessor, and David Livingstone?

Voice I: And of Muriel Lester, Walter Rauschenbush, Jane Addams, and Philippe Vernier?

Second Leader: Of course. They are all pioneers to our new needs. But there is still work to be done. The seeds of peace have been just planted. The weeds of conflict are flourishing everywhere. The hard ground of callous living all over the world must be plowed. Still the call comes—for dedicated lives—for dedicated pioneers! For Christians who will pioneer in education, in homes, on farms, in governments, in co-operatives, in labor, in medicine, in social reconstruction, in the new sense of community, in the *living* of the peace—Still the call comes!

First Leader: A homecoming! And yet not *the* homecoming of which you dreamed. For you are students of the new age of *unlimited horizons.* You can't go home again. For "to lose the earth you know, for greater knowing; to lose the life you have, for greater life: to leave the friends you love, for greater loving; to find a land more kind than home, more large than earth—where on the pillars of this earth are founded, toward which the conscience of the world is tending—a wind is rising, and the rivers flow." [1]—this must be your purpose.

Voice I: to lose the earth you know,

Voice II: to lose the life you have,

Voice III: to leave the friends you love

First Leader: Yes, a homecoming, but not the one of which you dreamed.

Voice I: but . . . to lose for greater knowing?

Voice II: to lose for greater life?

Voice III: to lose for greater loving, to find a land more kind than home, more large than earth?

Voice I: We *can't* go home again. Where . . . where can we go?

Voice II: Men whose horizons have been widened cannot come home to the confines of a street or to selfish living within four walls. This *home* is the world, and its families are as large as mankind!

Voice III: We are sick to death of being fenced in—to little patterned spaces, to prison houses of narrow prejudices and petty living. We feel the lure of fresh fields and new pastures, the surge of the pioneers in our beings, the call of living out on that rim of necessity—we can't go home again.

First Leader: We can't go home again. But we go on to make new homes and better homes. We can follow a Christian horizon to sounder education, richer farms, sounder

[1] From You Can't Go Home Again by Thomas Wolfe.

government, more genuine arts, more generous relief, a more sincere ministry. We *can* go home again to a greater security—a larger belonging.

Second Leader: Homecoming to the pioneers—they can't go home again. Students of construction and destruction, students with horizons unlimited, give thanks for our churches which have helped us to carry religion to our campuses. We raise our voices in thanksgiving on this Student Recognition Day.
(*Organ begins playing "Creation," as second leader reads*)

Second Leader: Our purpose is to
Build a world of justice fired with love,
Where the common good inspires the deep concern of all;
Where Christly spirits through our markets move,
And all our councils own his kingdom's sovereign call;
A world of truth, a world of good,
A world where beauty's symphony is crowned in brotherhood;
For this we live, for this we die,
And blending strength with strength we bring it nigh.
Though lust of power may shake its sinews gory
We hold ourselves for thee all loyalties above.
Though storms of hate may rage in empty glory
In the splendor of the dawn we see thy cross of love.
With healing rays it gleams afar,
And radiates its deathless hope from star to flaming star.
We march with thee where martyrs trod,
Till all the sons of men become the sons of God.

Congregational Hymn: O Young and Fearless Prophet (*No. 266 in The Methodist Hymnal*)

The Offering: (*Students should assist in this.*)

Congregational Hymn: The Voice of God Is Calling (*No. 454 in The Methodist Hymnal*)

Benediction: May the peace of God go with us in all our searching, that with an inward confidence we may know the truth and find the ways to build its freedom into the lives of man. May the love of God give us the character of men who live in harmony with their fellows. May the power of God give us the courage and strength to find the way and to persevere in it until we come home again to the unity of all mankind. May the peace, the love and the power of God be revealed through our lives—now and evermore. Amen.

(*The words of Come Forth, O Youth, are by J. H. Smith, and were written in India. This service was prepared by Harold Ehrensperger and Robert Steele.*)

That Old Ties Be Not Relaxed

W. K. Anderson*

When I left home for college, my father wrote me a letter in which he said that from then on I would be only a visitor in the home. He was not shoving me out; just recognizing a fact unpleasant to both of us. That is always true when one leaves home for college. Life changes; new associations come in; old ties tend to relax—particularly unless they are reinforced by some effort.

This stands true of the church. Our young people come up through the departments of the Sunday School, find many of their best friends in the church organizations. Then they leave for college and, unless the church remembers them with something special, it is not the same when they return.

This is the logic behind Student Recognition Day. Every congregation with young people in college should observe the day appropriately for the sake of preserving its relationship with some of its best young people who, as college students, may have allowed church bonds to relax. Certainly some of those youth will be coming back to the home town after graduation and then it will be important for them to resume activity in the church. The observance of Student Recognition Day will tend to facilitate such resumption. The fact that no financial appeal is involved in it should make its observance universal.

There is a special service for the day which could be used in the evening. Some pastors who for years have given this emphasis to the last Sunday of the old year have used students to speak in the church service. In addition students could address various departments of the Sunday School and the Methodist Youth Fellowship.

The resourceful pastor will find special ways of making the day significant. The emphasis and approach should be natural, not forced or embarrassing. Students' parents could co-operate as a committee in planning the day in which case they should meet in mid-November to get started. With their interest, the day can be made memorable and determinative in many a life.

* * *

"The charter of the United Nations should become at once a subject of extended and continuing study in every school and college throughout our broad land."—*George F. Zook, president, American Council on Education.*

* Educational Director, Commission on Ministerial Training, Nashville, Tenn.

The Church's Debt to Its College Students

Russell E. Bayliff*

Someone has said that "it takes a lot of dough for that four-year loaf" known as a college education. Whatever point this remark makes is due to the fact that many people regard college experience as a vacation from real life, or, at best, as an initiatory period in which the rules of "real" life are to be learned. Thus, a certain boisterous hilarity of spirit coupled with an almost complete ignorance of or indifference to serious matters is presumed by some to be characteristic of the college student.

If this estimate is accepted it becomes difficult, indeed, to persuade critics of youth that the above picture is inadequate for most college students. Moreover, religious people have frequently been bluntly suspicious of all learning. In some religious, as in some business circles, it is deemed witty to lampoon the college person who is made to appear as an idealistic ass who shouldn't be expected to make a go of it in practical affairs.

Yet, the recent role of the college and university in the waging of war has served new notice that the academic community is not the cloister it may have appeared to be. Now it has trained thousands of men and women for specialized military service, has produced an answer to the riddle of atomic energy, and has unveiled the marvels of electronics. Even the plain man should be convinced by now that college can be part of life. Can we, then, who are interested in religion and the church, form a sound opinion of what the college student means to the religious enterprise itself?

We may approach this question, first, by asking: "What *has* the student meant to the Church?" Our answer is to be found in the long history of colleges and universities as the contributors of leadership to the church. To tell of only a few: the dependence of early Christian leaders upon the centers of learning at Alexandria and Antioch, at Rome and Carthage; or the emergence of university students as leaders of the Reformation in the universities of Prague and Wittenberg, Basle and Lausanne, Oxford and Cambridge, Strasburg and St. Andrews; the beginning of the Wesleyan Revival as a product of the moral and spiritual ferment at work in a small group of Oxford students in the early

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eighteenth century; the rise and continuation of the modern missionary movement in America, from the "Haystack Band" at Williams College to the present-day World's Student Christian Federation, as a particular expression of the compassion of students for the unreached and needy millions of the earth.

Here is as thrilling a story as can be recounted anywhere: it is all true, and students have always been in the van of its leadership. The Church, therefore, has reason to feel grateful for the Christian leadership that has already been exercised by many generations of its students.

When we ask this question with reference to the contemporary generation of students, who go in a steady stream from home churches to campuses and back to churches, we have no reason to feel that present-day students are less aware of the challenge or less conescrated to the task of meeting it than earlier ones have been. The outward form of the challenge has been changed somewhat; and the form of expression which the student's devotion and skill takes is also frequently changed. But let us not forget that college students, as a group, still take more seriously than any other the Church's great affirmations of God's Fatherhood and man's brotherhood; and, like youth in other times, they are still more deeply stirred by the motivations of a life of service than are the members of any other group.

This is seen specifically in the debt which the Church now owes to those of its young people whose minds are being stirred loose while they are in college. These college sons and daughters serve the church helpfully in at least four ways: (1) they are giving a new and healthy emphasis to churchmanship, both denominationally and ecumenically; (2) they provide a media for social change in which the tensions and bitterness which will necessarily beset a generation which will see many changes can be mitigated by those who, while not fearing change, still cherish the best of our Christian tradition; (3) they provide natural areas in which the necessary forms of interracial and interfaith fellowship can be developed (this appears at the college student level in the form of a diminished attention to creed and race as such, a stimulating experience in itself which cannot but help the church which receives again the young people to whom this broader human fellowship has become a reality); (4) they keep alive and fresh the unfaced questions which our modern, so-called Christian civilization must ultimately answer (and for their pains they bear more than a few stigma and some slanders laid upon them by elder churchmen who have come to take the Gospel less seriously than do the students).

Here, at any rate, are some of the ways in which Christian young people on college campuses are now preparing the sinews of the Church to wrestle with the very great challenges to faith which lie just ahead.

* * *

We must learn the lesson that all the earth needs to know: that Christianity, democracy, and sanity all three center in love and brotherhood, in a sharing of a common humanity; in making room on this earth for all to live on it in human dignity and with self-esteem; in making room in our own hearts for the earth's people.—*Lillian Smith* in July-August, 1945, *World Call.*

Urbana, 1945
The Third Quadrennial Methodist Student Conference

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HAROLD A. EHRENSPERGER*

Conferences have always played an important part in church history. In individual lives they have been equally significant. When the planning committee for the Third Quadrennial Methodist Student Conference issued a call for the conference, announcing its dates as December 28, 1945, to January 1, 1946, one student wrote about the life-changing experience he had had at the Second National Conference. That student had come to Urbana in 1941 from a southern university and had been strangely aroused to new ideas and to new needs. He went back to his college where he made a decision for his life work, graduated from the university, went to a theological school and is now awaiting appointment to the mission field in Africa. Urbana, 1941, did change lives.

The University of Illinois through the local Wesley Foundation, under the leadership of Dr. Paul Burt and the Reverend Joe Brown Love, has invited the students to come back for the Third Conference. Urbana, 1941, came just after Pearl Harbor and the declaration of war. Urbana, 1945, will come after the cessation of hostilities while the nations of the world are writing the peace. No time could be of greater significance for the students returning from service and those already on the campus.

To match the hour, the planning committee of students and adults has secured a high type of leadership and has arranged a program of outstanding quality. The conference theme, *Christianity Meeting the Crisis of Our Time,* will be divided into three parts—the crisis, the Christian resources for the crisis, and the church as the instrument through which the Christian works. Study books written by Dr. Paul Johnson of Boston University School of Theology, Dr. Thomas Kepler of Lawrence College, and Dr. William Cannon of Emory University, are now published. These treat the three aspects of the conference theme.

Among the speakers scheduled to address the conference are Bishop G. Bromley Oxnam, Dean Walter Muelder of the Boston University School of Theology, Dean Harvie Branscomb of the Divinity School of Duke University, Dr. Georgia Harkness of Garrett Biblical Institute, Dr. Albert Edward Day of the New Life Movement, T. Z. Koo, world famous Chinese Christian, Dr. William A. Smart of Emory University, Dr. Roy Burkhart of the Community Church Columbus, Ohio, Bishop Ralph S. Cushman, Richard Baker, recently returned from China, and Dr. Don Holter, president of Union Theological Seminary, Manila.

One of the unique features of the conference will be a forum hour, or Town Hall session, after each of the major speeches. At this time students will submit questions to the speaker. A moderator will receive the questions and act as chairman of the meeting.

The afternoons of the conference will be given over to creative interests, to discussions and to conversations and interviews with leaders, nationals from other countries, and returned missionaries. Late afternoon will be devoted to directed recreation of all kinds.

The worship at the conference will be under the direction of a student-adult committee which will plan the opening dramatic service. This same

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service filled out by the experience of the conference will be used for the concluding session. Poetry reading, directed singing, and meditations will be used for other sessions. Students interested in worship will constitute the worship interest group and will co-operate with the committee.

The music will be under the direction of Russell Ames Cook, director of the Portland, Maine, Symphony Orchestra. Mr. Cook was in charge of music at Urbana, 1941, and is returning by request of the planning committee. A conference chorus will be organized and will function as an interest group during the afternoon hours.

The National Society of Wesley Players, the student dramatic organization of The Methodist Church, will hold its national convention during the interest hours, and will assist in the dramatic services of worship at the beginning and end of the conference.

Again one of the most impressive and significant events will be the midnight communion service on New Year's Eve.

The sessions will be held in the University of Illinois Auditorium. Delegates will be housed in the fraternity, sorority and open houses of the campus. The Student Union will serve food for the conference.

Because of the limited facilities available for housing and food, the conference will be delegated. The state and regional organizations of the student movement will be assigned quotas, and the campus student groups will be allowed delegates on that basis. The allotments will be made by the state and regional directors of the movement.

A great national student conference in each student generation has been one of the hopes of the student secretaries of the Board of Education. Urbana, 1945, promises to be such a conference. The timeliness of its theme and the leadership already secured are certain to make it take its place in the historic young people's conferences of the church. Urbana, 1945, should change lives.

* * *

Randolph-Macon Academy Alumni on Service Roll

With a total of 821 alumni on its service roll, Randolph-Macon Academy (Front Royal, Va.) in the famous Shenandoah Valley of Virginia, has supplied nearly one hundred per cent of its graduates of the last five years to the armed forces. Twenty-eight of that number are represented by gold stars on the Academy service flag, and four others are missing in action. Fourteen members of the class of 1945 are already on active duty, while a number of others are members of the armed forces in reserve status. Alumni have represented the Academy on every fighting front. Graduating classes all the way back to 1897 are included in the service roster.

During the past year, the Academy Alumni Office has been attempting to compile a record of the alumni in the service, with special emphasis being placed upon the completion of a service photograph album. Personal letters have been written to the boys themselves and to their parents requesting pictures of the alumni in their service uniforms. When the collection is complete, the photographs will be framed or mounted in a large album and placed in a permanent record in the War Memorial Room of Melton Memorial Alumni Hall.

Vocations Within the Church

NENIEN C. MCPHERSON, JR.*

The vocation within the church which engages the greatest number and which is central for all the work of the church is the pastoral ministry. All Protestant Christians share the conviction that the individual has the right to read the Bible for himself and to approach God directly as his own "priest." It is not a sound Protestant position, however, to thereby ignore the church. Before there was a Bible, there was a living fellowship of "the followers of Jesus," bound together by their common faith, common hope and common loyalty. It was in the early church that the sacred writings were preserved and it is in continuing fellowship of the church that saving faith comes to the individual Christian.

It is inevitable that we should feel the need of a full-time, trained leadership in the church to make clear to us the will of God and to assist us in entering into that saving relationship with God which brings the most abundant life for us as individuals and the greatest hope for the redemption of our war-mad, suffering world. Very early, therefore, some members were set apart for the work of "the ministry of the word."

The work of a pastor in charge of a church is more complex today than ever before. The modern pastor must be skilled in at least six areas of religious work. The best training will not be too much nor too adequate.

Central is preaching, but preaching is not all of the pastor's job. The minister is likewise a "priest." He stands not between man and God, but rather becomes the avenue through whose private and public ministrations men are brought into the consciousness of the presence of God and through whom God lays hold upon men.

This pulpit ministry, through proclaiming the "good news" and making it easier for men to worship, is complemented by the pastoral work of counseling which brings healing for the spiritual wounds of men.

The pastor is a religious educator also. In some of the larger churches, a full-time director of religious education may be provided, but even here the pastor in charge must be thoroughly aware of the educational program of the local church and through the church board of education must assist in developing the policy of the church school.

The laymen of the church share in the financial direction of the organization, but in the last place the pastor must be able to bring to bear on these material affiairs the same acumen expected of "the captains of industry." It is he who will develop the spirit of generous support which

* President, Wesleyan College, Macon, Ga. Formerly, Director of Life Service, Board of Education, M. E. Church, South.

always characterizes a true Christian.

Not the least of the responsibilities of the modern pastor is his leadership in civic affairs. He must enter into the full life of the community, bringing to bear upon the current social evils the light of the gospel of Christ.

Is it any wonder that true ministers of Christ cry out often: "Who is sufficient for this task?" That attitude in itself is a partial confirmation of the fact that God has called such a one for this Kingdom work.

Directly connected with the work of the local church are two other vocations, one of which has been mentioned, that of the—director of religious education. There is an increasing demand for another group of workers in the local church—full-time, well-trained church secretaries and pastor's assistants. Many of these are women. The functions of these "God-called" men and women include pastoral visiting, personal evangelism and often the supervision of the financial affairs of the church, under the direction of the pastor in charge.

The church has developed many forms of social service which challenge men and women to hear God's call to service for the less previleged members of His Family. In the South, there are Bethlehem Centers for settlement house work among Negroes; in the central west and in other sections of the United States, there are "centers" among various foreign born groups, homes for unfortunate young women, homes for children, day nurseries and rural community centers and schools.

The arm of the church is extended in the service of the youth of the world through its numerous schools and colleges and its Wesley Foundations for work among Methodist students in state-supported colleges. It is the church-related college that has and continues to give the church its finest leadership; it is from these institutions of the church that the leaders in its various vocations come. It is in these educational institutions that thousands of men and women find their "divine-calling," or vocation, in teaching those potential leaders of the state and the church who spend the best years of their youth upon the campuses of church colleges.

There is one vocation within the church that allows in its various agencies an opportunity for all the other types of the vocations described to be utilized. It is what we call broadly the work of the missionary. Missionary work is of two sorts: on the "home front," better still the home frontiers, geographically and socially; and on the "foreign field."

On the "foreign mission field," there is the need for pastors and evangelists, for teachers and publishers, for doctors and nurses, for farmers and economic pioneers.

To one who has "gifts," a vital religious faith, and a burning desire "to win some victory for humanity before he dies," there is a vocation within the church.

* * *

"The college and the Church will march down the long years together."—*Bishop Bruce R. Baxter.*

* * *

The article by Dean W. J. Scarborough of Morningside College (Sioux City, Iowa) on "The American College and the Returning Veteran" is receiving favorable comment from college counselors. Dean Scarborough points out cardinal principles which give recognition to the veteran as an adult "with unusual precocity, strained and stretched into maturity by abnormal circumstances." He points out the obligation of the American college to provide all-round educational excellence.

J. W. Broyles Passes

All West Virginia was shocked on September 29th, by the sudden passing of Dr. J. W. Broyles, President of West Virginia Wesleyan College. He had been in that post only slightly more than three years but in that brief time his leadership had asserted itself in many ways, much to the advantage of the College. He had obtained several hundred thousand dollars in gifts for new buildings and for endowments and through the difficult war years he had administered the Institution under his care in an exceedingly wise and effective manner.

Ten days before his untimely death he had presided over the opening of a new school year and had noted with satisfaction a substantial increase in enrollment. Just adjourned, also, were the sessions of the West Virginia Annual Conference which had recognized and commended his educational statesmanship and had pledged increased support to the College.

Dr. Broyles, a native of East Tennessee, received his B.A. degree from Tusculum College, his S. T. B. from Boston University School of Theology, and his M.A. and Ph.D. degrees from Drew University, Madison, New Jersey. In addition he did graduate study in Harvard and Oxford Universities.

After several years in the pastorate he became Head of the Department of Philosophy in Hamline University, St. Paul, Minnesota, and four years later he was elected President of Snead Junior College, Boaz, Alabama. After three years at Snead he went to West Virginia Wesleyan, assuming his duties there on July 1, 1942.

Award for Distinguished Service

A special feature of the annual Wesley Foundation banquet at the University of Minnesota last spring was the presentation to President Walter C. Coffey of the University of an award for distinguished service to the Wesley Foundation. President Coffey has served for more than twenty years as President of the local Wesley Foundation Board of Trustees.

The award was presented by Doctor William A. Riley, who has served on the Foundation Board with President Coffey for many years. The banquet speaker was Doctor Hiel D. Bollinger of the student department of the Board of Education in Nashville.

* * *

The median salary of instructors in publicly controlled junior colleges in the United States is $2,395. In privately controlled junior colleges it is $1,587. These figures are taken from a monograph, "Junior College Salaries in 1941-42," just published by the American Association of Junior Colleges, Washington, D. C.

Free Educational Literature

Printed Materials Produced by the Division of Educational Institutions of the Board of Education and now Available, while present supplies last, from Departments and Offices Indicated. All Materials Free Unless Otherwise Specified.

Division of Educational Institutions, H. W. McPherson, Executive Secretary

For leaflets representing this office, see listing under department of Public Relations.

Department of Institutions (General) John O. Gross, Secretary

What Is a Christian College?—*Floyd V. Filson*
The Christian College in the Post-war World—*John O. Gross*
Annual Classification and Directory of Educational Institutions
Ten If's for College Presidents
University Senate Handbook
Order of Worship for the Installation of College Presidents
Methodist College Day in the Local Church—1944
How Trustworthy Are Trustees
On the Care and Feeding of a College President
Administrative Factors Which Influence the Religious Life of Church Colleges—*John O. Gross*

Department of Institutions for Negroes—M. S. Davage, Secretary

For literature produced by this office see listing under department of Public Relations.

Department of Student Work—Hiel D. Bollinger, Secretary

I'm Sticking—Are You
So You Are Going to War
Crisis Living
Training for the Ministry in Wartime
It is the Christian Faith
Psychological Adjustments of Returning Service Personnel
The Methodist Student Fellowship Fund
Christian World Mindedness
Making Missions Meaningful, 1945-46, *by Paul Deats*
Program Emphases
Program Suggestions
Annual Report—1945—The Methodist Student Movement
The Methodist Student Movement
Resource Materials
Preaching Effectively to College Students—*Gerald Kennedy*
Criteria for Evaluating Effective Student Religious Work Programs—*David Shipley*
Students Coming of Age Religiously—*Thomas Kepler*

Christian Education Magazine

Department of Public Relations—Boyd M. McKeown, Secretary

Christian Education and the World Today—*Division of Educational Institutions*
Christian Higher Education—*Division of Educational Institutions*
A Digest of a Short Course in Public Relations for Colleges (Fifty cents per copy)—*Boyd M. McKeown* and *Ruth L. Beyer*
A Part of One Great Whole—*Harold Ehrensperger*
Around the Calendar with Higher Education—*Division of Educational Institutions*
Church Related Colleges, Do They Have What It Takes?—*John L. Seaton*
Division of Educational Institutions of Board of Education—*Reprint from* CHRISTIAN EDUCATION MAGAZINE
Do You Know Your Church Schools—*Boyd M. McKeown*
Foundations for Tomorrow's Church—*Board of Education*
Faculty Public Relations—*Charles H. Titus*
Go To School, Mr. G. I.—*John O. Gross*
I Am Debtor to the Church College—*Dan W. Dodson*
I Want My Boy to Go To College—*John O. Gross*
I Dreamed About a College—*Reprint from* CHRISTIAN EDUCATION MAGAZINE
My Local Church Has a Stake in Methodist Student Day—*Jewell Posey*
Overdue—*A. P. Shirkey*
Pointed Paragraphs for Race Relatinos Day Speakers—*Division of Educational Institutions*
Public Relations in Small Colleges—*Joint Committee on Public Relations*
Religion in Democracy—*John O. Gross*
Reinterpreting the Call to the Christian Ministry—*Bishop Hoyt M. Dobbs*
Stay in College Now?—*Jewell Posey*
The Time Is Now (Suggestions for Student Promotion)—*Boyd M. McKeown* and *John O. Gross*
The Faculty and Public Relations—*E. D. Whittlesey*
The Church in Higher Education—*H. W. McPherson*
The Liberal Arts are not Expendable—*F. G. Lankard*
The Christian College—*W. H. Stuart*
The Priceless Plus in Christian Education—*W. Lindsey Young*
The Transforming Power of Education—*Henry Louis Smith*
The Soul of Improvement—*Henry H. Sweets*
What You Should Know About Public Relations—*Ruth L. Beyer*

Student Loan and Scholarship Department, W. E. Stodghill, Secretary

The Student Loan and Scholarship Fund—*Board of Education*

Commission on Ministerial Training, W. K. Anderson, Educational Director

100 Suggestions for the Minister's Library—*Raymond P. Morris*
What Kind of Minister—
Commission on Ministerial Training of the Methodist Church (1944 quadrennial report)

(Leaflets for which a small charge is made in quantity)

After the War Your Biggest Job—*John Oliver Nelson*
Dr. I. Q. Tells Why He Intends to Enter the Ministry—*Jimmy McClain*
Listen! Young Man—*William K. Anderson*
Why Don't You Tithe—*William K. Anderson*
What It Takes—*William K. Anderson*
The Choir Director—*Carl F. Price*
The Church Organist—*Arthur B. Jennings*
A Study of the Recruitment and Retirement in the Methodist Ministry—*Murray H. Leiffer*
The Alcohol Problem—*Edward J. McGoldrick*

BOOK REVIEWS

Psychology of Religion, by Paul E. Johnson. Abingdon-Cokesbury. Price, $2.00.

This volume of Dr. Johnson's is based on wide research and a careful collaboration of data. This psychological study of religion constitutes one of the live issues of today. The author calls attention to three specific battles of science and religion. Four hundred years ago it was astronomy, and the contest of Galileo and Theophorus with Roman theologians. Fifty years ago it was biology and the Darwinian Controversy on creation and evolution. Today the matter of controversy is in the realm of psychology.

The volume consists of ten chapters including such themes as Religious experience, Religious growth, and Religious behavior. The author quotes some definitions of religion, the most significant being that of Kant, "Religion is the recognition of all duties as divine command."

In the chapter on Religious experience, the author enumerates twelve types in six pairs. These are: The individual versus the social; the action versus the passion; the formal versus the informal; the conservative versus the progressive; the tolerant versus the intolerant; and the affirmative versus the negative.

In the chapter on Religious behavior the author quotes with evident agreement, a statement from a questionnaire, "Those who attend Sunday School regularly make no better showing than those who do not." One may admit a larger degree of imperfection in religious teaching, and at the same time hold that this questionnaire is very questionable. I am convinced that reason, observation, and experience, would testify to the better conduct of Sunday School pupils as compared with those who do not attend. The record in our city is sufficient to raise a question as to the questionnaire. The judge of the Juvenile Court of the city of Nashville, Tennessee, gives the record that only 23 out of 3900 cases brought before him had any connection with Sunday School or Church.

Wm. Peter King

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True Confessions of a Ph.D., by Carroll Atkinson, Ph.D. 88 pp. Meador Publishing Company, Boston, Mass. $1.00.

This book along with its companion, *Pro and Con of the Ph.D.,* should be read by those who are planning to become candidates for the doctorate.

The author had made a definite promise to himself that he would write a frank and complete statement of his many rebuffs and setbacks in his pursuit of the Ph.D. degree. As a result of that promise this book was born. His master's was not received until nine years after his bachelor's, and his doctorate was not acquired until eight years after he had received his master's. This book is, therefore, his educational biography for a period of seventeen years. To say the least of it he did not get many of the breaks and his telling of these breaks is interesting. Read the author's final words and you can not but admire his attitude, and you may want to go out and battle for the reforms he advocates.

W. E. Hogan

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Emphasizing Spiritual Values is the topic for American Education Week, Sunday, November 11, 1945.

THE DEPARTMENT OF

The Methodist Student Movement

HIEL D. BOLLINGER

HARVEY C. BROWN HAROLD A. EHRENSPERGER

New State Directors of Student Work recently appointed are: Reverend J. D. Hunter, Jr. in Alabama; Reverend Sam Hedrick in Kansas; Reverend David Sageser in Kentucky; Reverend Claire Hoyt in Nebraska; Reverend Irvin McDonough in Tennessee; and Reverend Howard Brettle in Pennsylvania. These men are counselors for the student councils in their respective areas.

* * *

Heretofore, Arizona and California have combined and held one state student conference, but this year each state decided to hold a conference of its own. This is also true of Kansas and Nebraska. They have separated and a student conference will be held in each of the two states this year.

* * *

Wesley Foundation Directors and Directors of Religious Life recently assigned to campuses and becoming active in our fellowship of counselors are: Reverend Franklin W. Greene at the University of Arizona, Tucson; Miss Martha Bussert, Illinois State Normal University, Normal; Reverend Douglas McNaughton, Southern Illinois Normal University, Carbondale; Miss Helener Kane Currier, Indiana State Teachers College, Terre Haute, Indiana; Miss Fay Barr, Louisiana Polytechnic Institute, Ruston; Professor Howard L. Cornish, Morgan State College, Baltimore, Maryland; Miss Kathleen Davis, First Methodist Church, Ann Arbor, Michigan; Reverend Willard L. Davison, New York University, New York; Mr. James L. Stoner, Bowling Green State University, Bowling Green, Ohio; Dr. Donald H. McAninch, Dakota Wesleyan University, Mitchell, South Dakota; Miss Frances Burns, East Texas State Teachers College, Commerce; Miss Susie Peach Foster, Mary Washington College, Fredericksburg, Virginia.

* * *

Robert Scott Steele of Asheville, North Carolina recently joined the staff of the Student Department as assistant editor of *motive,* the Methodist Student Movement magazine. He was born in Butler, Pennsylvania; received his B.A. degree at Ohio Wesleyan University, Delaware, Ohio, and his B.D. degree from Hartford Seminary Foundation, Hartford, Connecticut. Bob made a special study of radio and writing at Columbia University, Northwestern University and the University of California at Los Angeles. He also took some special work at Union Theological Seminary in New York City. His experience includes serving as a scriptwriter and announcer of station WKPT in Kingsport, Tennessee, and he was secretary for the Radio Committee of the Connecticut Council of Churches in Hartford.

Georgia Work Camp a Success—

The Georgia Work Camp, which is a summer service project for students and young people, was in progress from July 2 to August 10, 1945. This was the first work camp of its type in the southeast. The University of Georgia and the First Methodist Church of Athens, Georgia served as headquarters and thirteen students from six southern states participated in the project.

This project was initiated because there were some people in the Georgia Methodist Student Movement who felt that a work camp experience was needed for southern youth which would be indigenous to that area. Fundamental in the philosophy of the camp was the feeling that by solving personal, local and community problems, Christian techniques for establishing World Christian Brotherhood might be developed.

The National Conference of the Methodist Youth Fellowship and the Georgia Methodist Student Movement sponsored the project. Other co-operating and contributing groups were: the General Board of Evangelism of The Methodist Church, the Candler School of Theology at Emory University, Georgia, the Woman's Society of Christian Service of both the North and South Georgia conferences, the Southeastern Jurisdictional Council and some local churches.

The young people participating in the camp gave their time and paid their own travel expenses between their homes and Athens, Georgia. Student groups may be interested in securing slides on Work Camps from the National Conference office at 810 Broadway, Nashville 2, Tennessee.

* * *

John Deschner, a student at Yale and a member of the National Methodist Student Movement Commission, has recently been elected president of the U.S.C.C. (United Student Christian Council). The purpose of this council is to relate the functions and concerns of the Christian agencies in their work in the colleges and universities in the U.S.A.; to operate as the body through which these agencies maintain membership in the World's Student Christian Federation; and to provide a nationally representative channel through which students and student leaders can come together in fellowship around our common task.

* * *

Students are co-operating in a significant project which is serving effectively in the demobilization program. Three Fellowship Houses are being operated by the National Conference of the Methodist Youth Fellowship at Sacramento, California, Oakland, California, and Kansas City, Missouri. These hostels are helping some of the 65,000 internees, now being released from relocation centers by the War Relocation Authority, to find a place to live and to work. These hostels have been made possible by the Japanese American Fund started in 1942 at the first National Convocation at Oxford, Ohio, and enlarged by the many gifts of youth and student groups. Gifts may be mailed directly to Lloyd White, Treasurer of the Japanese American Fund, 810 Broadway, Nashville 2, Tennessee.

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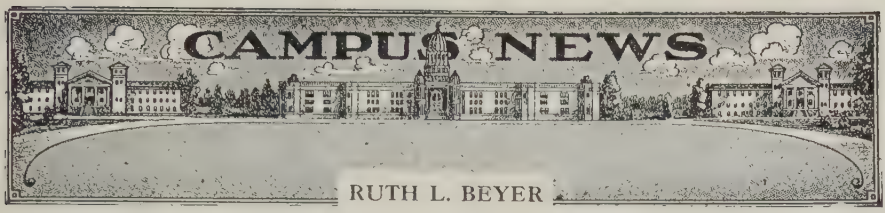
"To bring clarity to the problem of the relationship of religion to education is one of the church's most urgent responsibilities."—*Dr. W. M. Alexander.*



RUTH L. BEYER

College of the Pacific Offers Christian Community Administration Curriculum

To provide skilled community leadership, the College of the Pacific (Stockton, Calif.) has introduced a course of study in Christian Community Administration. The training pattern announced in a recent leaflet is two-fold: "A fully rounded college course in the liberal arts and continuous living-laboratory experience in actual community projects." In preparation for the week day religious instruction diploma, the course of study covers the junior and senior years and one graduate year. A course of study in preparation for YMCA, YWCA, Scout, Campfire, and minority group leadership covers the last two years of undergraduate work. Another plan offers special preparation for graduate work during the last two years with a major in religious education for persons who are looking toward the ministry, directorship in the local church, field work in Christian education, or specialization in children's, youth, or adult work. Dr. Frank A. Lindhorst is the director of the new project which has been made possible through the co-operation of the Crusade for Christ.

* * *

Denver and Iliff Co-operate in Religion Courses

Recognizing the need in the reconstruction period for trained religious leadership, the University of Denver and Iliff School of Theology (Denver, Colo.) are co-operating in offering an expanded program. Area majors, offered by the Department of Religion of the University of Denver with other departments of the University and with Iliff, combine religion with another area, such as education, drama, music, speech, art, and sociology, philosophy, or psychology. The course of study is designed for persons who intend to go into full-time Christian service as well as for those who will exert their influence in the communtiy as parents, as lay workers in the church, or as leaders in civic organizations.

* * *

Mount Union Serves Northeast Ohio Churches

Through the co-operation of the Crusade for Christ and the Board of Missions, Mount Union College (Alliance, O.) has inaugurated an extensive service program for the Methodist churches of Northeastern Ohio. The project deals on the one hand with the training of leaders and on the other with the solving of problems as they exist in the local churches. In order to train Methodist students for leadership in their home churches when they return, courses have been added to the curriculum in Rural Sociology, Urban Sociology, Problems of Youth, Problems of Education, and Home Missions in America in addition to those courses already offered in religion and the social sciences. The work in the field will deal with the problems of Methodist churches in Northeastern Ohio, particularly

those that have arisen from shifts in population during the war period. After extensive research and analysis, organizations and programs will be established to meet the needs disclosed by the study. Two teachers have been added to the Mount Union faculty, each with the rank of visiting professor, to head up this program. It is expected that the program will continue for a period of four years.

* * *

Dakota Wesleyan Expands Offerings

Dakota Wesleyan University (Mitchell, S. D.) announces two new developments in curriculum. A course in medical technology has been added to the science offerings to meet the increased demand for research workers and medical assistants. The Business Department has inaugurated a work-study plan, giving students alternate periods of study at Wesleyan and work positions with established firms where they can put into practice the principles learned.

* * *

Lambuth Day Has Library Emphasis

When Lambuth College Day was observed in the churches of the Memphis Conference, the needs of the library were given special attention. Every year near the opening of the school year, the churches have been making a special offering with evidences of a growing interest in the conference college. Lambuth College (Jackson, Tenn.) through a remodeling program, has increased its space for books. It was anticipated that the churches will respond with an offering approximating $7,000 to be used for books.

Western Maryland Develops Living Endowment Program

Western Maryland College (Westminster, Md.) has inaugurated a Living Endowment Fund program. The plan, which was given consideration by a committee early in the summer, is going into operation this fall in inviting contributions from alumni and friends to offset the present low rate of income from actual endowment.

* * *

Duke Students Aid Rural Pastors

Sixty-three students of the Divinity School of Duke University (Durham, N. C.) spent ten weeks during the summer in assisting pastors of Methodist churches located in rural areas of North Carolina. In accordance with the stipulation of the James B. Duke Indenture, the endowment which makes the work possible, the young men were assigned only to rural churches located in sparsely settled districts, and not in any town having a population in excess of 1,500 people. The student assistants served as supervisors of activities of boys and girl in camps, assemblies, and conferences, taught classes in church leadership, conducted vacation school enterprises, made surveys of rural church activities in an effort to develop better patterns of work, and were general assistants to the ministers in charge.

* * *

Memorial Scholarship Fund at Baker

A graduate of Baker University (Baldwin, Kans.) Nellie E. Chaffee, in her will established a $1,500 scholarship fund to honor her parents and brother. Her will further provides that Baker is to receive one-fourth of her residuary estate. The remaining three-fourths will go to three other Methodist institutions.

Southern California and the Returning Veteran

Research News, a publication of the Graduate School of the University of Southern California (Los Angeles), comments on the experience of the University with returning veterans. Although no complete study had been made, the writer finds that "apparently the University is meeting the needs of its student veterans when it encourages them to enroll for a normal program and provides appropriate educational guidance." The maturity and experience of the veteran is working to his advantage. On the whole, he has gained an appreciation of the value of an education and is showing a persistence and intelligence that tends to surpass the non-veteran student. Although many are enrolled in the college of liberal arts and sciences, the objectives of veterans are vocational in nature, the writer points out. Of 485 veterans enrolled in the University summer term, 130 majored in commerce, 93 in engineering, 68 in various departments of letters, arts, and sciences. The remainder were found scattered in the various departments of the University.

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National Training School Has New President

Reverend Lewis B. Carpenter has succeeded the Reverend Cloyd V. Gustafson, who resigned as president of the National Training School (Kansas City, Mo.) Mr. Carpenter is a graduate of Cornell College and holds his B.D. degree from Union Theological Seminary and his S.T.M. from Boston University. He has done additional graduate study at Harvard University.

Vermont Junior College Adds Dormitory

Vermont Junior College (Montpelier, Vt.) has purchased the former home of the late Senator William P. Dillingham and has converted it into a women's dormitory named Dillingham Hall. Senator Dillingham was president of the board of trustees for more than 30 years. His father before him, Hon. Paul Dillingham, a governor of the state and also a member of Congress, had previously served as president of the board of trustees of Montpelier Seminary, progenitor of the College.

* * *

Scarritt Co-operates with City Teachers for Character Education

Approximately 200 Nashville teachers registered for the Institute in Character Education conducted at Scarritt College for Christian Workers (Nashville, Tenn.) during the month of October. Teachers of the city schools indicated the phases of work in which they desired help, and the members of the faculty of Scarritt College, working with the teachers, developed the program. A series of lectures on "The Use of the Bible" was given by Professor Charles M. Laymon, and lectures on "Techniques and Materials for Use in Character Education" were given by Professor Donald M. Maynard for youth workers and by Professor Freddie Henry for workers with children. Forum discussions concluded the Institute. The program was designed to increase the efficiency of the teachers for the work that is being carried on in the character development program in the Nashville schools.

Newsy Odds and Ends

RUTH L. BEYER

Southewestern University (Georgetown, Texas) recently received an X-ray picture, dating from 1899, of a dislocated hip. The sender comments that "it was one of the first efforts after the first picture was made at Southwestern University, which was the FIRST X-RAY PICTURE made in the world." The picture was made by President R. S. Hyer, who was one of the great physicists of his day. His revealing new machine had been receiving wide attention. When he finally decided to have his perfected invention patented and was on his way to mail his letter to Washington, he found an announcement in the newspaper indicating that a patent had just been issued to someone else.

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Hamline University (St. Paul, Minn.), in announcing additions to the faculty and curriculum, makes mention of a new course in the Races and Cultures of Man.

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Syracuse University (Syracuse, N. Y.) this fall had a special observance to celebrate the 50th anniversary of the Bible Department. Dr. I. J. Peritz, who was chairman of the department for 38 years, spoke on "Fifty Years of Bible Instruction at Syracuse University." The guest speaker, Professor John Knox of Union Theological Seminary, presented lectures on the topics, "The Bible in This Century," and "The Bible in Higher Education."

New developments of the postwar period in Evansville College (Evansville, Ind.) include reactivating of the Home Economics Department and the leasing of the National Guard Armory in order to meet the needs of the Physical Education Department. Ready for its most extensive program, the evening college has as its slogan, "While Earning Let Learning Pave Your Way to Peace and Prosperity."

* * *

The dean of men, director of the teacher placement service, and professor of psychology at Southwestern College (Winfield, Kans.), Professor William W. Monypeny has been appointed director of the Kansas Office of Veterans Affairs. Mr. Monypeny is on leave of absence from Southwestern where he has been a member of the faculty for the past twenty years.

* * *

The Emory Hospital Unit, the 43rd General Hospital, has been officially inactivated after 25 months of overseas service. Emory Hospital, commanded by Col. Ira Ferguson, a graduate of Emory University, saw action in Oran, Algeria, and Aix-en-Province, in Southern France. No casualties were suffered by the personnel of the unit in spite of the fact that the group was stationed near the battle areas and cared for 26,000 wounded soldiers. For six weeks after its establishment in Southern France, the Emory Hospital was the only one in that section and gave medical attention to the Seventh and Third Armies.

The work-study program inaugurated in the Boston University School of Social Work (Boston, Mass.) in 1942 when the critical shortage of social workers first became apparent, has had a 500 per cent increase in the last three years, according to President Daniel L. Marsh. The program of classroom and field work on the work-study basis makes it possible for a student, who must be a college graduate, to complete the degree program in the regular two-year period. Students have two days of class work and three days in field work which must be practiced in two different agencies or two divisions of a large agency which have separate functions.

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A special bus for the students of Oklahoma City University (Oklahoma City, Oklahoma) who attend the First Methodist Church is run each Sunday morning by the church, leaving at 9:30. The fare is the same as on city buses.

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Adrian College (Adrian, Mich.) is planting eight acres of land adjoining the campus with the famous "tithing wheat" which has been purchased from Mr. Perry Hayden, a miller in Tecumseh, Michigan. Mr. Hayden started the tithing project in 1940 when he planted a cubic inch of wheat on a plot of ground 4 ft. x 8 ft. and dedicated one-tenth to God. The yield in 1945 was 4,868 bushels.

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Among the students enrolled this fall at Hendrix College (Conway, Ark.) are two grandchildren of Dr. A. C. Millar, first Hendrix president, the children of the Governor of Arkansas and of its Supreme Court Justice, a seventeen year old French Canadian, and a missionary recently released after 37 months of imprisonment in the Philippines.

Illinois Wesleyan University (Bloomington) has in its student body twelve who come from outside the continental limits of the United States. Four students come from the Territory of Hawaii, one comes from Puerto Rico, one from Mexico, two from Peru, one from Argentina, one from British Guiana and two from Beirut.

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Students are travelling greater distances to attend Wesleyan College (Macon Ga.) according to enrollment reports. This year 21 states and the District of Columbia, China, and Puerto Rico are represented.

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State and regional church papers have been giving emphasis to the needs of their conference colleges and lifting up the values of Christian higher education. Raymond O. Smith, the author of an article appearing in the *North Carolina Christian Advocate* on "Christian Leadership and the Christian College" reminds his readers of the statement once made by President Bates of Hiram College that "the churches of Christ have given 1 per cent of their sons and daughters to the colleges and the colleges have given back 80 to 90 per cent of the church's ministers and missionaries."

* * *

The Association of Schools and Colleges of The Methodist Church will meet in regular annual session on Tuesday, January 8, 1946, in the Hotel Cleveland, Cleveland, Ohio, it is announced by Dr. Marion L. Smith of Millsaps College (Jackson, Mississippi), who is President of the Association.

There are evidences of being in the post-war period. Simpson College (Indianola, Iowa) has reorganized a mixed choir. Early in the fall, 16 male voices had been added to what during war years had been a women's chorus.

Tennessee Wesleyan College (Athens, Tenn.) has decided on the resumption of a program of intercollegiate athletics with the beginning of the basketball season.

DePauw University (Greencastle, Ind.) has returned to the two-semester school year, adding a summer session which will provide for acceleration for those who wish to shorten their period of attendance.

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The Commanding Officer of the Navy V-12 College Training Unit at Wesleyan University (Middletown, Conn.), Lt. Henry C. Herge, US NR, has been appointed an assistant director of the study, initiated by the American Council of Education, of the implications of the Armed Forces' Educational and Training Programs for civilian schools and colleges of the United States. Dr. Alonzo G. Grace, Commissioner of Education of Connecticut, is the director of the project. Lt. Herge will evaluate the work of the Navy Training Schools. The study will cover programs for instruction in languages, vocational guidance, acceleration of courses, specialized training programs, teacher training procedures, organization and supervision of training, health, and physical fitness, civilian resources available to the Army and Navy, and advantages enjoyed by the armed services at civilian institutions.

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A campaign to build a $250,000 Student Memorial Center on the campus of Ohio Wesleyan University (Delaware, O.) will be launched in the near future, it was announced by President H. J. Burgstahler. The structure will be four stories high and will house a memorial shrine in honor of the 2,628 men and women from Ohio Wesleyan who fought in the war. Seventy-five of these lost their lives. Adjacent to the shrine will be a memorial chapel. The Center will be the heart of all social activities on the campus. In it will be found the offices of student affairs, alumni, and publications.

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"Foreign Affairs Bibliography, 1932-42," compiled and edited by Robert Gale Woolbert of the Social Science Foundation of the University of Denver (Denver, Colo.), has recently come off the press by Harper and Brothers, New York. The bibliography is a selected and annotated list of 10,000 books on international relations for the ten-year period and is 705 pages in length.

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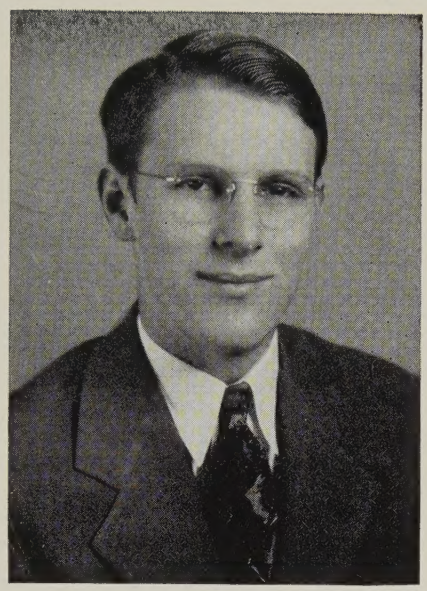
Special attention is called to the presence on our shelves of several hundred copies of *Christian Education and the World Today*. This 226 page volume, which contains much excellent material, originally sold for fifty cents. It is a compilation of the addresses and discussions in four Methodist Regional Conferences on Higher Education held in March and April, 1941. While the supply lasts, copies may be had free by writing to Department of Public Relations, Division of Educational Institutions, Board of Education, 810 Broadway, Nashville 2, Tennessee.

ANN FITZPATRICK



OTTO SCOTT STEELE, JR.

Co-chairmen, National Methodist Student Commission

Ann Fitzpatrick

A native of Georgia and a 1945 graduate of Georgia State College for women, Ann Fitzpatrick brings to her position of leadership in the Methodist Student Movement, a wide background of experience in many phases of her Church's progress for students and of its General Youth Program as well. Listed in Who's Who in American Colleges and Universities, her service record shows that she has been President of her local and sub-district Methodist Youth Fellowship Organizations, Worship Chairman, and for two years President of her campus Wesley Foundation, President of the coordinated council of Religious Activities in her college, and Vice President of the Georgia Methodist Student Conference.

Since her freshman year her summers have been well filled with service through special projects sponsored by her Church. She caravaned in '42 and '43, was in the Lisle Fellowship in '44 and in the Georgia work camp in '45.

For two years she has served on the council of the National Conference, Methodist Youth Fellowship and she is at present Youth Member of the Board of Missions and Church Extension from the Southeastern jurisdiction. Currently, she is a student in Garrett Biblical Institute, Evanston, Illinois.

Otto Scott Steele, Jr.

Hailing from Duluth, Minnesota, a 1944 graduate of De Pauw University (Greencastle, Indiana), and now a second year student in Boston University School of Theology. Otto Scott Steele, Jr., is well acquainted with the Methodist program for students. He knows its actual workings on every level for he has served as chairman of Deputations at DePauw and President of the Indiana Methodist Student Movement.

His versatility is proclaimed by the comprehensive list of activities in which he engaged and by the honors which have been his since he entered college. These lists include baseball, orchestra, speech activities, Phi Beta Kappa, Gold Key, and Boston representatives to Inter-seminary Movement.

At DePauw, Mr. Steele majored in Philosophy. While in Theological School he is serving a Student Pastorate at East Kingston, New Hampshire.